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ABSTRACT

Experiential education, service learning in particular, offers one pedagogy for teaching democracy. This paper presents a rationale for teaching democracy through service learning and provides general and specific guidelines for accomplishing the goal. Models of service learning are described that teachers can incorporate into classroom assignments and other parts of the curriculum. Action research, one form of service learning, integrates community service and the democratic curriculum particularly well. Action research provides political scientists with inter-disciplinary research methods allied with critical theory. Service learning offers political scientists pedagogies to disseminate to other departments and schools. These methods for civic education express the goals of the traditional liberal arts and promote interdisciplinary study of power and equality. Two service learning programs at the University of Richmond are described, LINCS (Learning in Community Settings) and COMPS (Community Problem Solving Seminar). (EH)

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Teaching Democracy Through Experiential Education
Bringing the Community Into the Classroom

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Abstract

Experiential education, service learning in particular, offers one pedagogy for teaching democracy. After touching upon the "why" of teaching democracy through service learning, this paper gives general and specific attention to the "what" and "how" of doing this. The paper discusses several models of service learning that teachers can incorporate into classroom assignments and other parts of the curriculum. Action research, one form of service learning, integrates community service and a democratic curriculum particularly well. Action research provides political scientists with interdisciplinary research methods allied with critical theory. Service learning offers political scientists pedagogies to disseminate to other departments and schools. These methods of civic education express the goals of the traditional liberal arts and promote interdisciplinary study of power and equality.

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Experiential education, service learning in particular, offers one pedagogy for teaching democracy. After touching upon the "why" of teaching democracy through service learning, this paper gives general and specific attention to the "what" and "how" of doing this. The paper discusses several models of service learning that teachers can incorporate into classroom assignments and other parts of the curriculum. Action research, one form of service learning, integrates community service and a democratic curriculum particularly well. Action research provides political scientists with interdisciplinary research methods allied with critical theory. Service learning offers political scientists pedagogies to disseminate to other departments and schools. These methods of civic education express the goals of the traditional liberal arts and promote interdisciplinary study of power and equality.

Community Service, Democracy, and American Higher Education

Several prominent reports on higher education have stressed the need to reinstate democracy and civic participation back into the curriculum. Frank Newman, in 1985, offered the suggestion that the real crisis in education is the failure of college educators and others "to provide for the education of citizenship" (Newman 1985:31). Similarly, Ernest Boyer concluded his survey of undergraduate education with "the uncomfortable feeling that the most vital issues of life -- the nature of society, the roots of social injustice, indeed the very prospects for human survival -- are the ones with which the undergraduate college is least equipped to deal" (Boyer 1987:283). Alexander Astin, who has documented the values of incoming freshmen, agreed with Newman and Boyer that colleges are failing to do something right. Astin went further, however, to suggest that the actual curriculum of competitiveness and individualism on most campuses undermines their efforts to impart values of cooperation and altruism (Astin 1987). Unsaid at this point was the uneasy but pervasive feeling that the apathy among students and lack of altruism and collaboration for social purposes among students indicated that students were living *down* to the expectations of the individualistic and competitive curriculum of higher education.

Higher education responded in two manners to this concern for increased civic education. First, in the early 1980s a set of university and college presidents, under the aegis of the Education Commission of the States, began Campus Compact to encourage and support community service on campuses. In a decade, this association attracted more than 400 presidents and institutions as members. Second, students did not wait for administrative and faculty initiatives but began a plethora of campus

service organizations, many of them under the aegis of Campus Outreach Opportunity League (COOL). Campus Compact testifies to the support of college and university presidents for community service just as COOL testifies to the renewed interest of students. College administrators found themselves not pushing to overcome apathy but running to catch up to student initiatives and a new fervor for public and community service. Eventually, and somewhat unexpectedly, the national service fervor gained expression in national legislation in both the Bush and Clinton administrations. Part of the mission of the Corporation for National and Community Service supports community service in higher education through the "Learn and Serve America: Higher Education" program.

Although higher education has shown support for the new wave of public service among students, it is still hard to find similar support to relate public service to academic credit. David Warren, as a young and newly invested president of Ohio Wesleyan University, brazenly told his colleagues at the second meeting of Campus Compact what they knew but had not said. The "coin of the realm" of colleges is academic credit and until colleges award credit for community service, their endorsement of community service will have a counterfeit element. Presidents did not push the connection of academic credit and community service, in part, because that would entail moving the faculty on each of their campuses to consider and endorse curriculum change. Presidents choose very carefully the few issues they place in front of faculty for their approval. Cumbersome, lengthy and exhaustive curriculum change places near the bottom of a president's list, especially piecemeal curriculum change. They clearly wanted to avoid an effort to gain institution-wide support for community service in the curriculum in light of other items on their agendas of institution-wide support. Often relegated to the chaplain's office, community service appeared to be a valuable supplement to student moral development rather than part of the essential mission of teaching.

Similarly, COOL leaders initially kept themselves at arm's distance from the classroom and the curriculum. In their case, they wanted the relative freedom that came with choosing their activities. They associated classroom ties of community service with assignments, readings, and dull discussions or lectures. Classroom ties also meant issues of control between students and teachers. Even reflection outside of the classroom seemed a task to be done as needed rather than planned and incorporated into community service.

After several years of operating, the staffs of the national offices of Campus Compact and COOL met in the Spring of 1992 at the Highlander Research and Education Center near Knoxville. Highlander taught praxis—a combination of theory and practice of democracy. It extolled education as an instrument of social and political change. After two days of discussion, participants of both Campus Compact and COOL concluded that community service had peaked in one phase of its development. They arrived at a mutual understanding that the next phase for community service in higher education meant integration into the curriculum. Appropriately, this meeting and judgment occurred at Highlander where people had

decided on the strategies and tactics of democratic initiatives for more than 50 years under the tutelage of popular educator Myles Horton and others. Labor organizing in the South in the 1930s; the civil rights movement of the 1950s in the South; and community organizing in the Appalachian region in the 1960s—and since then—have all found support and free space at Highlander (Horton 1990; Horton and Freire 1990; Glen 1988).

Community service had found a place on campus but on its margins. Institutionalization of community service required incorporation into the educational center of colleges and universities, the curriculum. In addition, staffs of both programs understood, after almost a decade of experience, that community service per se was neither a pedagogy nor democratic. Without reflection community service could metamorphose into "feel good" efforts that left students with the mistaken impression of having solved a complex, social problem in a week-long volunteer effort; of bringing hope to the lives of children with severe social and economic problems by an afternoon outing with them; or of having expressed sufficient gratitude for the privileges with which society had endowed them after having served in a soup kitchen. After ten years, the problems and prospects of community service were apparent and the avenue to addressing these problems and developing these prospects appeared to be the curriculum.

Community Service and Teaching Democracy

Many observers welcomed the new emphasis on reflection in community service and made connections of this combination with teaching democracy. Harry Boyte criticized unreflective community service because without a specific pedagogy, community service could not provide students insights into the politics of community needs. Boyte assessed that "the goal of civic education should be to provide young people with hand-on public experience, with opportunities to practice political skills like strategic thinking, bargaining, negotiation, listening, argument, problem solving and evaluation" (Boyte 1991:628). If community service contributes to civic education it does so because it is "designed to move students to reflect on their lives and careers in ways that allow them to integrate their concerns with larger arenas of governance and policy." For this reason, Boyte prefers the concept "public" rather than "community service" in promoting the case for reflection because public service

> prompts recognition of the radically different interests, values, and trajectories through which people learn to engage the public world in their distinctive styles....[it] also draws attention to the "commonwealth"—an exchange of reciprocal public obligations and public goods, created through common action (Boyte 1993:66).

Benjamin Barber moved his discussions of "strong democracy" from the drawing board to a program of community service and reflection at Rutgers University. Education and democracy are in a mutual relationship of primary dependence, according to Barber. The mission of democracy is public education and the mission

of education in a democracy is democracy itself. Citizenship and community express the mission of democracy and education. "... Citizens are self-conscious, critical participants in communities of common speech, common value, and common work that bridge both space and time" (1992:262, 265). Consequently,

> Civic education should be communal as well as community based. If citizen education and experiential learning of the kind offered by community service are to be a lesson in community, the ideal learning unit is not the individual but the small team, where people work together and learn together, experiencing what it means to become a small community together (Barber 1992:255).

Based on his experience at Rutgers, Barber recommends that community service be tied to the curriculum and mandatory. In content and process, Barber prefers an explicitly political rather than philanthropic nature to community service; many courses with community links throughout the curriculum rather than one course; planning with students; making the teaching role of community agencies explicit; and, as we have just seen, having students work in teams (1992a; Barber and Battistoni 1993).

The University of Pennsylvania, under Ira Harkavy's direction, instituted a course and a program to foster town-gown partnerships in community development. One program of this partnership, the West Philadelphia Improvement Corps (WEPIC), intends "to help create a democratic, natural laboratory in West Philadelphia in which participatory action research functions as a core component of a humanistic strategy for the advancement of human welfare and knowledge" (Harkavy 1993:123). This program is only one part of Harkavy's broader strategy to place community service at the center of efforts to transform American colleges and universities into civic institutions for the 21st century (Harkavy 1993:121).

Slowly, existing practices to integrate community service and the curriculum gained visibility and assumed a common name, service learning. New practices of service learning found encouragement in the work of Campus Compact and of COOL, specifically, and in the work of the National Society for Experiential Education (NSEE), in general.

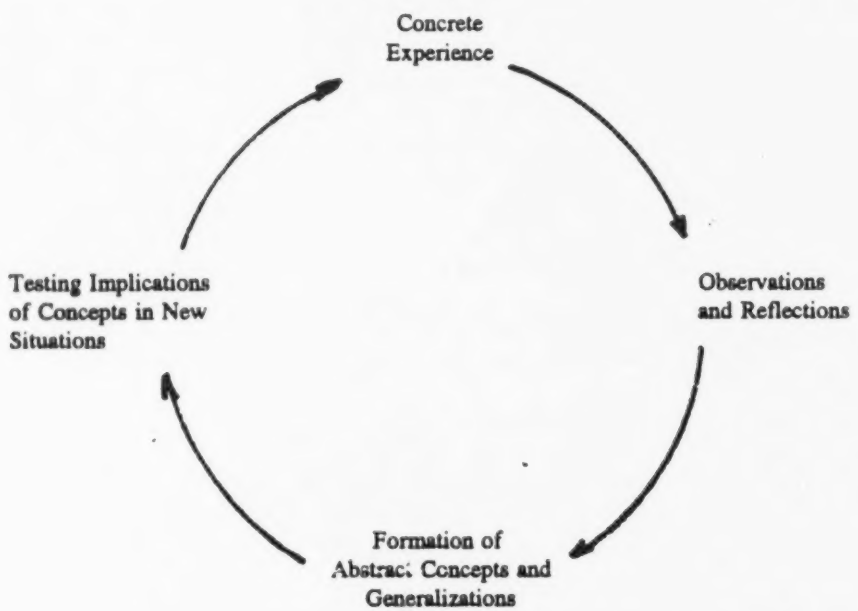
New and valuable resources for teaching democracy through service learning resulted. Campus Compact conducted week-long workshops for faculty and administrative teams from 15 colleges and universities annually on the integration of community service into the curriculum. These workshops and follow-up efforts implemented new mechanisms at the participating colleges (Kupiec 1993:21-46). COOL paid specific attention to integrating community service into the classroom in a "how-to" manual that included examples from their own work and that of Campus Compact (Liberman and Connolly 1992). NSEE shifted a great deal of its attention from experiential education to the specific form of service learning, which combined reflection with service. NSEE produced valuable resources to guide the effective

implementation of experiential education (Kendall et al. 1986) and service learning as a pedagogy on campus (Kendall et al. 1990). The three-volume work of NSEE (Kendall and Associates 1990) and the ability of several national organizations to explicate definitions of service learning and exemplify its role as pedagogy indicate the incredible conceptual and programmatic growth toward linking community service with higher education that has occurred in the past seven or eight years.

Teaching Democracy Through Service Learning: Principles

Prior lessons acquired in the effective conduct of experiential education provided the ground work for effective pedagogical principles of service learning. The latter may be incorporated into one or several forms of widely used and validated forms of experiential education such as cooperative education, field study, field work, field research, independent study, internships, practica, participatory observation, or oral history (Kendall et al. 1986:31). The Rosetta Stone of experiential education and thereafter service learning is David Kolb's learning cycle. The cycle combines concrete experience through a reflective stage to an analytical stage to a stage of application of new ideas which, when tested, provide a concrete experience that begins the cycle again (Kolb 1984). The cycle may begin with any stage and any learner will have many cycles going on at the same time and be at different stages in each of them. The cycle is life long and not limited to school or school-aged persons.

Figure 1
Kolb's Learning Cycle


Concrete Experience
Observations and Reflections
Formation of Abstract Concepts and Generalizations
Testing Implications of Concepts in New Situations

In 1989, NSEE, working from effective principles of experiential education,

established principles of good practice in combining service and learning. Some 70 educators and organizations participated in the formulation of these principles at the Johnson Foundation's Wingspread Conference Center (Honnet and Poulsen 1989). Their recommendations are worth repeating in abbreviated form but still at some length. An effective service learning program:

—Engages people in responsible and challenging actions for the common good. These actions should be regarded as good and useful to the people or organization being served. They should also provide students the chance to apply what they have learned and to extend that knowledge.

—Provides structured opportunities for people to reflect critically on their service experience. This reflection should foster intellectual growth and critical and analytical thinking skills. The structure should also permit students an opportunity to understand the human need their service addresses and the context in which it arises and continues.

—Articulates clear service and learning goals for everyone involved. Students and those served formulate and negotiate explicit expectations of what is to be done and what is to be learned. This promotes accountability of each party to the other. It also encourages students to take responsibility for their own learning and may offer them for the first time a chance to formulate their own goals for their education. These measures protect service from evolving into patronizing charity.

—Allows for those with needs to define these needs. This definition goes beyond setting goals for service to include guarantees that the service does not take jobs or responsibility away from those in the organization that is served; involves a task that is important but that would otherwise go undone; and defines approaches to accomplish the task of service.

—Clarifies the responsibilities of each program and organization involved. Explicit, written agreements about the role and responsibility of each person and organization involved eliminates some of the potential for confusion.

—Matches service providers and service needs and provides flexibility to accommodate change. Regular discussions with students and organizations' staffs provide information that helps adjust initial expectations, to adjust elements of the initial match, or to adapt to changes that may occur.

—Expects genuine, active, and sustained organizational commitment of the school sponsoring student service learners and the agencies receiving their service. On campuses, full-time staff to direct community service programs and ties to class work and the curriculum best express and meet this commitment.

—Includes training, supervision, monitoring, support, recognition and evaluation to meet service and learning goals. Planned, formal, and ongoing evaluations document the learning that occurs, the effectiveness of the service, and the fulfillment of commitments of both the student and the organization served.

—Insures that the time commitment for service and learning is flexible, appropriate, and in the best interests of all involved. The service to be conducted should be large enough to challenge students but compact enough to permit students to bring it to some degree of closure during the time that they have.

—Commits itself to program participation by and with diverse populations. In addition to removing barriers to participation erected by discrimination, programs also need to address other barriers of transportation, conflicting responsibilities, personal safety, and self-confidence in undertaking the unfamiliar.

Another set of principles of practice in service learning emerged from discussions preparatory to the implementation of the community service program at Rutgers. These principles are specific to civic education and suggest the contribution that political scientists have to make to the liberal arts curriculum (Barber 1992:253-56).

Teaching Democracy Through Service Learning: Practice

With principles in hand, the search was on to find effective implementation strategies.

Principles of Successful Experiential Education

Some elements of the logistics of service learning correspond to internships. For example, nothing beats a good on-site leader and supervisor to assure that students gain a lot. Like excellent internships, service learning requires someone to fashion tasks appropriate for the level and forms of skills which service learners have; which will benefit the community; and which service learners can conduct successfully within the time they have. It is also the task of a service learning program to make very explicit the degree of supervision and responsibility that service learners will have in the community setting. This should come from a set of discussions among the service learning program, the leaders of the community organization, and the service learners involved, if they are available. It may be expressed in a formal manner such as a contract or in an informal manner such as a letter, but it needs to be in writing and shared with all parties to ensure, as much as possible, explicit understandings of the responsibility and supervision related to the service. Obviously, the specific tasks that service learners will conduct need to be explained in written form as well.

In reaching this explicit understanding, community sponsors need to be aware of their role as teachers and their responsibility to provide for the learning of service learners. Their role with service learners may be new and unique for them. It includes a teaching responsibility and differs from their role with volunteers or paid staff in that they assume responsibility for the development and learning of a service learner apart from the needs of the organization. This means that the community organization must be willing to be accountable to the college or university program just as surely as the latter needs to be accountable to them. Most often, service learning programs have too little staff, time and resources to train community sponsors to their roles. This is made more complicated if the community sponsors are scattered over a wide area. If training and workshops are not possible, service learning programs should provide written material to community sponsors.

Finally, like any internship program, programs of service learning should work with service learners to establish their learning objectives. This may be done in several ways. An essay in which service learners detail their goals for their participation may be part of the application form or the orientation program. Orientation may also include discussions of the anticipated outcomes of the participants. Whatever the form, service learners should express their objectives for learning and for personal and professional development. These should be written down as a benchmark from which to measure the impact and significance of participating in a service learning program.

Community Assessment

Service learning differs from internships, however, including those within political institutions, e.g., legislative interns or interns in administrative offices of government, and requires more attention to the community context of service. The community context should raise questions of power and equality. It should involve a problem, e.g., breast cancer or rezoning, that some groups are organized to do something about. It should involve issues of representation and participation in the political process, apart from the polling booth, that exemplify the second and third faces of power (Gaventa 1980:3-32). This means relating service learning to teaching democracy requires an assessment of the community context in which the service learning takes place and an orientation to prepare students for the elements of service learning.

An appropriate site for service learning includes not only the need of a particular community but the ability and willingness of local residents to act on that need. Community assessment requires that teachers of service learning programs examine each site for at least two groups: the community of need and the community of response.

We generally have a good awareness of the community of need although we lump them in large, undifferentiated categories that tell us little about the root cause of their needs: the poor, the homeless, the imprisoned, etc. We may have some awareness of

the broader issues that beset the community of need: unemployment, strip mining, hunger, illiteracy, etc.

We generally lack knowledge about the community of response within a community of need at the beginning of service learning. The community of response may be as informal as a set of community leaders that other community residents look to in most circumstances and needs. It may vary in effectiveness from issue to issue and from community to community. Local leaders constitute an important part of the community of response and address the needs of a particular community most times in some fashion. Local leaders's responses to their community's needs do not begin with the arrival of "outsiders", service learners, or any other group. If one keeps in mind that service learning is not the beginning of community response to need, then one understands a service learning program's own need to determine what has preceded it. This not only prepares one better to build on what has gone on before, but it also provides a much more certain foundation on which to build. The history of the community of response may be one of issues addressed and wonderful accomplishments. But it may also be one of issues addressed and abandoned. It may also be a history of a succession of outside resources recruited based on local need and exhausted without improving local conditions. If a service learning program takes community empowerment seriously, it wants to avoid contributing to the last two traditions.

There is also a community of response from outside the community of need. It may be a varied set of voluntary associations and community organizations which depend for their staff and funding on resources outside of the community of need. A store-front ministry to the homeless is an example. These associations and organizations are generally private and non-profit. They generally have more financial and material resources than the local leaders within the community of response, although this is not to say that their resources are adequate. There may be private, profit-making services within the community of response as well, such as physicians and health centers. Finally, public agencies are another set of members in the community of response. They have a mandated and publicly financed role to respond to a community of need. Public health departments and some literacy campaigns are public members of the community of response.

Finding appropriate sites is a combination of hard work, luck and reputation. A well-established service learning program will have requests from community of response members based on the recommendations of another member of the community of response. Word of mouth is an important mechanism of site selection and if good work is done in one community, members of the community of response spread the word through regional networks that often form around issues. Naturally, it is important for service learning programs to learn of these networks and join them whenever possible. Sometimes these networks grow large, such as the Citizens Clearinghouse for Hazardous Wastes which works with more than 1,500 community groups and is an important source of information on appropriate sites for environmental service learning. Newspapers and newsletters of networks are

important sources of information on events, issues and leaders in local communities. Another important source of inquiries from community of response members to service learning programs is a specific service that brings the service learning project to their attention. A campus environmental project, for example that provides low cost analysis of water and soil samples for community groups, will bring the project to the attention of many groups which may then design a project for full-time service learners.

For programs which are not well-established, finding appropriate sites is harder. Newspaper accounts and word of mouth will make a service learning program aware of a community and its need. From there, the service learning program needs to work to find members of the community of response. One place to start is with a newspaper reporter or a person reported as a spokesperson for the community. Although a community needs assessment is probably too formal a mechanism to use initially, if offers some methods which are useful in determining appropriate sites and services. For example, the service learning program will need to be able to determine who the key informants in a community are and how to utilize them. This is done easily by asking three to five persons in the community, "Who is doing something about this?" When the same name occurs over and over, the program has a place to begin in assessing the community of response. The service learning program might conduct separate interviews with them but there is much more synergism and accuracy in group discussions.

There is much more to keep in mind as one probes for the most appropriate starting point for service learning. Obviously, service learners are members of a community of response from outside the community and generally have to align with other members of the community of response as their sponsor. The choice of alignment and sponsor is crucial. It is important to know if the community sponsor understands the service to the local community group as a pursuit of justice for, by, or of the people of the community of need; a form of charity from the community of response to the community of need; a service exchanged for a fee; or an organizational output mandated by some government agency. There is one simple test. Any agency or organization that refers to the people it serves as clients is most likely a service organization with limited objectives for empowerment (Mills 1943).

Many different consequences for service learners flow from different perceptions of service. An organization which understands itself as pursuing justice is much more likely to come into conflict with authority than an organization that is concerned to meet a specified number of outputs that authorities have established as its goal. Such conflict or its absence obviously changes the nature of service learning.

The internal environment of an organization also influences the nature of service learning. Different institutional environments provide service learners very different contexts for supervision and roles. The longer the local group or organization has been in existence and the more resources it has, the more likely the group is to be accustomed to having student assistance. This often means an established group is

more likely to have routinized dealings with students coming in for a brief time. On the other hand, groups just forming are far less likely to have well-defined roles for service learners and are more inclined to treat them as one of the group and to extend relative autonomy to them.

The size and nature of the staff of an organization is important, also. Whether a staff is full-time or part-time, and paid or voluntary changes the character of an organization. An organization with a full-time, paid staff is more likely to have specific goals and a hierarchical structure with a division of labor than an organization with a part-time, voluntary staff. This will influence the amount of supervision available to service learners and the degree of responsibility provided them. A part-time, voluntary staff which understands the organization as pursuing some form of justice for its members, the halt to a pollution problem, for example, is likely to give service learners a great deal of unsupervised responsibility. This may be as difficult for service learners as a situation in a large, hierarchical organization where the supervision is very explicit but the responsibility is plainly "busy work."

Assessing a site for service learning extends far beyond determining the need of a community. It incorporates determining the capacity of local organizations to respond to the need and to supervise service learners who assist them.

It is a common sense principle that we should ask for what we want and this applies to asking others about the appropriate activities of service learners in a particular community which we seek to serve. The far more difficult questions are: ask whom? and ask what? We should, of course, ask members of the community of need for the appropriate forms of service. But most especially, we should ask the community of response within that community, that is, local leaders. We may also ask members of the community of response who come from outside the community of need about appropriate forms of public service. In doing so, we should remain mindful that service learners, ordinarily, at the time of their initial inquiry, share more of the socio-economic background of the voluntary sector of the community of response than that of local leaders from the community of need. Indeed, at least initially, service learners share more in common with the private, for-profit sector and the public sector of the community of response than with the community of need. This familiarity often provides a comfortable starting point to inquire about the community of need but unless the inquiry probes further to include local leaders of the community of response, the service learning will have already compromised its capacity for community empowerment and to a consequent degree, learning.

Regardless of whom we ask, there are important questions to keep in mind about all of the people we talk with if we are interested in working with mediating structures and conducting a form of service learning that promotes self-sufficiency.

- Are the people we talk with accountable to the community of need in some way?
- Do their services have boards of local residents?
- Are the boards broadly representative of the community?

- Do those representatives participate formally and informally in decision making?
- Have the services of the agency reached all sectors of the community of need?
- Are some residents of the community ignored or unserved? Why?

Another set of questions deals with the ability of people, with whom we speak, to mobilize resources within and outside of the community for existing or new services.

- Is there an effort to have local residents provide for their own services even if the effort is limited?
- Are local people trained through services for new roles in the organization?
- Does the organization foster new links of local residents and outside resources or does the staff control them exclusively?
- Can the organization's staff and members continue the work that service learners may start?

In addition to the questions we must ask about the people with whom we speak, service learning programs need to gain information from them about what service learners might do in a service role. These questions focus on finding a specific task that addresses community needs and that is within the ability and limits of service learners. One measure of the relation of the task to a community's need is the effort the community of response has put into the task service learners might take up or the effort they are willing to continue on a task which service learners may initiate. The generosity of people in the community of response extends to giving service learners what they need and they may promise to provide a task to service learners to satisfy their needs and not the needs of the community. It is important that the task which service learners take on addresses a problem in the community and is not merely the community's solution to the service learners' need to find something to do.

Assuming there is a need which service learners can address effectively, time becomes an important limit in shaping a specific task for service learners related to the problem. Colleges measure time in quarters, semesters, semester breaks, Spring vacations and the like which are very different measures of time than those of community organizations and most other organizations as well. The tasks need to be time specific so that service learners can finish some tangible part of it that the community and they can see and appreciate.

The sight of accomplishment may not be dramatic. Often, for example, the community of response has a need for technical skills. Service learners going to a rural, Appalachian community are sometimes surprised that rather than digging wells and building outhouses, the community leaders ask them to design software for their computers to help with their management or fund raising. English majors may be asked to edit newsletters and other publications or correspondence, such as proposals. Health professions' students, law students, architectural students, and environmental science students all may have technical skills which are very important but absent within the community of response. The use of skills which students have and are acquiring makes a rich learning context for them.

In addition, often the community of response has a need for manual labor or non-technical skills and service learners can play an important part in this. The conduct of a recreation program, the provision of transportation, house repair or construction are examples of tasks in which service learners with few technical skills can make important contributions under the direction of local leaders even if they do not appear dramatic. These forms of service learning are most appropriate when time is very limited, a week for example.

Orientation

Service learning like other teaching requires a good orientation and introduction. The length of the orientation will vary in accordance with the amount of time that students devote to community service. A Saturday morning stint in home construction with Habitat for Humanity does not require a full-day orientation. An eight week, full-time action research project does and probably more. Regardless of the time given to it, an orientation has several important elements to convey to prepare students for the learning embedded in service and to assure that service is effective.

Orientation is perhaps the easiest element of service learning to underestimate for its importance. Orientation is time to share with the service learners the history, goals and objectives of the program and the specific activities. The organization of the program, its ties to other organizations, including the university, provide a context for the efforts of service learning. In addition, orientation permits the service learners to get acquainted with each other and their tasks. The orientation needs to settle logistical questions such as transportation, payment, reimbursement for expenses and other administrative matters. Orientation should start students to think critically, develop new learning styles, develop as humans, develop interpersonal skills, and acquire new appreciation for different cultures during orientation.

Orientation has to prepare service learners for several shifts which are occurring for them in one degree or another. These include a shift from: the dependency they have on faculty for direction to the accountability they have to their community supervisor; from a campus culture and socio-economic context to the culture and socio-economic context of a community of need; the acquisition of competence tested in classrooms to the application of competence with consequence for people other than themselves; and a set of tacit assumptions to acquired experience.

An orientation that does not prepare service learners to handle *all* of these shifts, to some degree, will detract from the learning and the service of their work. Service learning providers can very easily spend the entire duration of a service learning project trying to create some order out of a chaos created from service learners trying to sort out the feelings and thoughts of these shifts if they were inadequately prepared at the beginning of their service learning. In some cases, the community supervisor will have to assume this task, or at least a portion of it. In all cases, an inadequate orientation reduces the effectiveness of service learners and the contribution they can

make at the community level.

Dependence to Accountability. Service learners vary in personal development and maturity a great deal and this influences their ability to shift from the status of dependent students on campus to accountable service learners in community. Most service learners have the experience of a curriculum in which they have choice and a syllabus for each of the many courses they choose to fulfill the requirements of the curriculum. In all cases, others establish the requirements that service learners are to fulfill and the choices they may and may not make.

Service learners ordinarily have to exercise far more responsibility and make many more decisions than the ordinary college student, but it is still reasonable that others should structure choices that service learners make to assure outcomes that they feel are in their best interest and that of the community. Service learning also has intended pedagogical outcomes and objectives and the work of service learning programs is to structure choices which service learners make to achieve them. The important difference is that the choices which service learners make incorporate the needs and authority of people off-campus much more than the choices students make within the curriculum. An orientation needs to explain the service learner's role between an autonomous agent attracted to the community because of its need and an agent accountable to the campus and community supervisors.

The service learner is in a partnership with the campus and community supervisors. Written arrangements between the community and campus supervisors permit service learners an explicit understanding of the agreements reached before they arrive as well as the expectations that others have of them. This is not unlike a syllabus that makes explicit expectations for course work and which is also a mechanism of accountability of the teacher to the student, although it is more often perceived as a series of hoops through which students are expected to jump. The orientation should make explicit that arrangements have been made and agreements entered into which the service learner is expected to carry out but that the parties that entered into those arrangements and agreements are dependent on the service learner for information and advice about their feasibility and implementation.

Written arrangements also promote accountability among all three partners. At orientation, service learners should come to understand that they are in a community to do something significant and if they feel they are wasting their time, they should tell either the campus or community supervisor so that together a better use of time can be arranged. On the other hand, they must also understand that they are in the community to do a specific task that others have agreed to and that they are not free to undertake a new set of activities without the approval of the people who are sponsoring them both on campus and in the community.

Campus to Community Context. Service learners often go to places with a different cultural and socio-economic context than that to which they are accustomed and orientation should deal with those differences. Orientation should incorporate

exercises in ethnography, the description of different groups and culture, and phenomenology, the construction of meaning. The Office of Field and International Studies of the College of Human Ecology at Cornell University has probably done most to organize materials and class work for this part of orientation (Giles and Freed 1985; Stanton 1981; Whitham and Stanton 1979). The purpose of these sessions is to sensitize service learners to differences among themselves and others and to prepare them to accept differences without making judgments about people who act, speak, eat, and behave differently than they.

The caution in creating this sensitivity is that we not arm service learners with analytical categories that keep them in the role of students and inhibit them from encountering the people whom they serve in the community and with whom they work as people. One method to avoid this is to make them aware that a cultural difference is reciprocal: service learners are different to those served just as those who are served are different to service learners. Service learners can understand their unique student culture if asked to imagine their campus as a village and to devise an ethnographic study of college service learners and culture. Young people attending college have many distinct features. They are roughly the same age; live in sex segregated arrangements; spend their time in strictly defined class periods and ill-defined periods of individual and group study; often eat together the food which others prepare for them; and pursue a range of leisure activities. They spend concentrated periods of time on campus and at work and then long periods of time away. Their "norms" are very abnormal to most other people at most other times of life.

Similarly, service learners develop more sensitivity about their relation to others when they realize that we generally explore differences in one direction. That is, service learners go to communities with needs without community people coming to the campus. Anthropologists study in the field without those in the field studying anthropologists. People in the suburbs volunteer in inner-city programs in larger numbers than inner-city residents address the problems in the suburbs. In other words, our relations are affected by roles, norms, wealth, political power and many other factors.

All of this sensitivity may help service learners appreciate the relative nature of their own values, norms, and class backgrounds. The appreciation of this relativity encourages service learners to accommodate themselves to the differences they encounter while avoiding two extremes: "donning native" -- forsaking their own cultural backgrounds and adopting everything different; and "deigning native" -- using their own cultural backgrounds to explain the difference, and often inferiority, of everything they experience. Service learners need to preserve their sense of values and norms even while being open to the values and norms of others.

Acquired to Applied Competence. Another part of orientation should hone the specific skills that service learners apply in a community setting. The more specific the task and the more the task is related to a specific need of the community, the

better the likelihood of the most favorable outcomes for the service learner. Teachers should match service learners with community needs on several criteria, one of which is skills and the time required for service learners to develop and apply those skills to fit the specific needs of a community.

Service learning programs have to balance giving service learners confidence in their skills with awareness of their limits and establish clear referral patterns to supervisors for categories of problems which exceed the skills of the service learners. Service learners assigned to a community group because of a specific skill will ordinarily have more knowledge about the subject than community residents. This can create a problem of accountability and supervisors must insist that service learners stay within the realm of accountability for their competence both its beginning and its upper reaches. The information or service which the service learners provide is very real in its consequences for community people and it must be as reliable as possible.

In addition, because there are real consequences for community agencies, service learners should submit all correspondence with outside agencies regarding their work to their community supervisor for approval and signature. Service learners should communicate directly with other people and agencies, within and outside of the community, only as explicitly delegated by their community supervisor. They should never speak for the group unless explicitly introduced by their community supervisor and asked to do so.

Tacit Assumptions to Acquired Experience. Within the important task of orientation, the element of greatest importance is to assist service learners to identify their tacit assumptions and to make them explicit. Campus supervisors need to work with service learners to make explicit two tacit expectations: who are the people they will work with and what do they hope to accomplish.

Because there is often a cultural and socio-economic difference among service learners and members of the communities of need and response, service learners often only have media images of "homeless people"; "Appalachians"; "the inner city"; etc. These images are stereotypes and often pejorative caricatures. The knowledge of the rural South of some service learners is limited to their viewing the movie, *Deliverance*, for example. Service learners need to identify what they expect about the people they will serve and to assess the accuracy of their knowledge of them.

Service learners come up against their own inexperience and ignorance often when they realize that they are drawn to a community of need with little knowledge of the people within it and that their sources of knowledge are limited to TV images, newspaper articles, magazine pictures, etc. They can be helped to understand this if they discuss stereotypes of college students that include drinking, drugs, sexual promiscuity, and protest. They would not feel good to be judged by such a stereotype and need to understand the importance of not making a stereotype into their expectations of other people.

Dealing with these stereotypes is a useful exercise to help service learners to understand the limits of their knowledge and to open them up to accepting the people they find instead of fitting them into categories. One is not always successful. For example, one student, after spending four weeks in the Appalachian region working in a community clinic and visiting community organizations in the region wondered critically, "Did we meet any 'real' Appalachians?" Despite an orientation and despite four weeks of working and living with people in the Appalachian region, this question occurred to this service learner because her experience did not match her initial expectations.

Related to the stereotypes which service learners may have about community residents are the prejudices that they may have about other groups of people some of whom will be among the group of service learners. It is difficult but useful to have a full discussion of service learners' attitudes towards those of a different race, gender, sexual preference, and socio-economic background. A group of service learners that contain people of different races, gender, sexual preference and class is a microcosm of American society. It will also contain the same tensions, volatility and promise as American society. Exploring the differences within the group of service learners and the significance which group members place on those differences is an important cross-cultural learning experience available within orientation.

Orientation should also help service learners make clear for themselves what they expect to accomplish. Here the service learning program needs to strike a balance between those service learners who simply want to acquire skills and take knowledge away from the community and those who see themselves with an opportunity to begin, conduct and conclude radical political change in the course of a summer or a semester. The campus supervisor will find it useful to explain the roots of the problems that service learners will address and the lengthy, laborious, and uncertain path of change. The work of service learners takes place in a historical context and although that context may not be clear in detail, the orientation should make clear that service learners are part of a historical process that began before they will arrive in their community setting and which will continue after they leave.

Service learners should understand that they have a chance to make a significant contribution to people and the process of empowerment but that it is a modest part of a very large complex of problems and programs and of the historical context of change. It is useful to have service learners speak with community members during orientation to gather information on the community in which they will serve, the nature of the organization, the issue, and the history of efforts to deal with it.

An effective and interesting technique to have service learners identify and discuss their assumptions is to request that they draw pictures of them: who they expect to find in their community and wnat they expect to accompiish. As a group process, drawing pictures achieves several purposes. It takes a group whose members have little familiarity with each other and gives them a familiar but unusual task for young adults. It is fun, it is anxiety producing, it elicits different reactions, and it breaks the

ice. Pedagogically, it initiates methods of Paulo Freire (1970), who taught literacy by developing the political themes in pictures drawn by the Brazilian peasants he taught. It brings literate people to critical awareness through pictures often by-passing their ordinary and sometimes excessive verbalization. This technique also gives everyone the same amount of time and format with which to express themselves but does so simultaneously so as to save the group much time and repetition.

Obviously, the requirements of excellence in service learning, as in any pedagogy, depend on the size and nature of the experience. The orientation just explained applies to a very extensive service learning project. It should obviously be scaled back to fit the needs of students and the time available to faculty for orientation. Similarly, conducting all aspects of service learning effectively exceeds the capacity of any one teacher. It helps to have a staff coordinator, a teaching assistant, or an advanced undergraduate to help with the logistics especially in the start-up efforts. Most of all, it serves well to remember that one size need not fit all and that service learning may be tailored to different student and course requirements.

LINCS: A Model of Teaching Democracy Beyond Internships

The Learning in Community Settings (LINCS) Program at the University of Richmond offers several models for course-related or credit-bearing service learning: community service, school-based instruction, action research, and a community problem solving (COMPS) seminar. Each model requires a different amount of time for students and faculty. The program thereby offers a variety of ways to integrate community service into the curriculum. The program offers models of service learning to incorporate into courses in political science. Equally important, the program suggests that political science departments and professors can disseminate community service throughout the curriculum, beyond the classes in political science, by promoting the civic education portion of service learning. At the University of Richmond, the Jepson School of Leadership Studies has incorporated service learning into its curriculum and several courses and has disseminated and nurtured service learning in other schools and departments of the University. For this reason, the discussion that follows illustrates teaching democracy with examples drawn from departments other than political science.

Community Service

Some instructors require a limited amount of community service, about 15 hours, to fulfill the requirements for a class or offer students the option of community service in place of another assignment. Russian language students, for example, were assigned Russian emigres by the Refugee Resettlement Program in Richmond and were expected to meet with those individuals and families to converse and to conduct daily tasks such as recreation or shopping. Students learned conversational Russian and the emigres acquired more knowledge of English. Students in special topic courses in political science, e.g., AIDS and Public Policy, Women and Politics, or Environmental Politics might be required to work with an agency as a volunteer for

20 hours during the course of the semester.

Though limited, these experiences can be powerful pedagogical tools especially among traditional-aged college students from privileged backgrounds. They differ from field trips in a significant way: students belong in the battered women's shelter, the AIDS project's office, or the public defenders office because they are doing something about the problem. They are there to learn but they pay a portion of their debt for the instruction through service. It is difficult to arrange enough experiences of limited voluntarism that provides students meaningful participation and corresponding insight into a public problem. Most often, teachers are limited to fairly large agencies which can accommodate the flow of student volunteers for a limited time.

Even in these limited cases, there is the possibility for some ancillary developments. Students who share the common experience of community service will sometimes build a special and unique camaraderie. Sharing rides to and from the service site brings students together in rudimentary teams.

School-based Service Learning

The difficult of finding an adequate site for service learning with the structured opportunity to meet the needs of grade school and high school youth provides an incentive for school-based service learning. Service learning college students provide modules of instruction, tutoring, and other services. Political socialization classes can take a lively twist with a trip to a nearby high school with the expectation that students will present a module on an upcoming election or local, national, or regional current events. School-based service learning could be supported by an independent study, a special topics or field work course, or within an existing course as a group assignment.

This form of service learning has several advantages. It is far more predictable and reliable than working with several different community organizations, nonprofit agencies, or offices of local government. It provides student a service within a structure with which they are familiar. It can meet a very real need in terms of introducing new resources especially in public schools. It requires students to master a topic in order to teach it to others. It also provides students the opportunity to apply what they are learning, test out their ideas, and to assess and analyze their theories after applying them. It also requires students to collaborate more extensively and thus offers more opportunity for students to work in teams.

Action Research

This model of service learning coordinates the information needs of social service organizations with a variety of academic requirements in different curriculum settings. Obviously, it provides a specific orientation to internships with community organizations and agencies like the Catholic Worker, the United Way, or member

groups of the backyard revolution (Boyte 1980). Students could participate in action research under the aegis of an independent study project or perhaps as a fourth-credit option. The latter arrangement permits students to earn an additional credit for a course for the service learning that they conduct. In addition, action research is suited for lengthy student research assignments in capstone courses or thesis requirements. For example, one American Studies student did her capstone thesis on landownership in an inner-city neighborhood. In addition to readings on the development of the inner-city in the past three decades, she went to city hall and researched owners of every lot in a three block square. She did this work at the request of a community center run by a Catholic parish. The work was needed for the larger goal of neighborhood redevelopment that was part of the vision of the leaders of the community center. So far, that work has been part of neighborhoodwide discussions of two development plans.

This example illustrates central and distinguishing features of successful action research as service learning. First, it involves independent research by students. Second, that research is requested by a community agency and conducted under their supervision. Third, the community agency has a use for the research that it can specify clearly. Fourth, the research is turned over to the community agency for its use.

Action research may also fit into course requirements for a class. For example, students in a social movement class may work with leaders in a gay and lesbian organization, a domestic violence hotline, an organization of mental health consumers of the physically handicapped, or some similar organization to research an issue or to conduct some other information-gathering action related to their work. Students then satisfy term paper or other research requirements in those classes by addressing the information needs of the agency. For example, the director of the Virginia Coalition for the Homeless has identified her organization's need to continue the annual census of the homeless in the state and to monitor the hearings of state legislative committees on poverty in Virginia. Students in a state and local government course could couple their classroom work with assignments to monitor, report, and analyze the hearings and recommendations of legislative committees.

Given the size of most action research assignments and the limited time that students have to fulfill one assignment in one class during a single semester, it is useful to organize class members into teams and for team members to break the action research into smaller, discrete parts that can be accomplished in a semester. In this manner, one team in a community leadership course worked with the Richmond AIDS Ministry Program to research care programs during the day for persons with HIV. Members of that team travelled to other cities to learn about programs there. Other members researched federal funding sources for such programs. Together, team members prepared a proposal with information on funding sources. Another team in that class worked with an international agency for children to devise methods of evaluation. Reports of local projects from national offices around the world varied widely. Students examined them and made suggestions about the current methods of

reporting that provide information on the ten goals of children's well-being that the international office had established and changes in reporting that would be useful to acquire additional information to track the progress of each project in achieving the ten goals of the agency.

Community Problem Solving (COMPS) Seminar

Service learning can also be organized around a specific seminar that combines class work, reading (e.g. Murray, Wilson, and Schorr), visiting lecturers and discussants, field trips, and a 30 hour weekly internship. In COMPS, service learners review social problems of the nation, inquire into a particular city's social problems, and address one of those problems through service with a community agency. This program encourages students to think globally, to act locally, and to understand the fundamental premise of service learning—combining theory and action. Action research is easily adapted to the COMPS format (Schott 1994).

Assessing Service Learning

Certain structures are essential to the success of service learning in whatever form it takes. Obviously, much more care and time needs to be taken with extensive commitments to service learning like COMPS and action research. In whatever form, care must be taken that students document their learning. Ultimately, education programs are judged by what students learn, however crude our measures and diverse our definitions of learning. Service learning programs need to document the learning that students report.

The key feature of the learning entailed in service is reflection on lessons they acquire from their service—Kolb's cycle. Students need to describe their experiences; compare and contrast them with others they have had or with experiences other students describe; analyze the different and similar experiences for generalizations about personal and programmatic effectiveness and shortcomings; assess these generalizations for their accuracy and theoretical applicability; and then apply them to other situations. Put in these terms, the learning that goes on in community service bears strong resemblance to the learning goals of critical thinking in the classroom. Service learning brings these goals within easier reach.

The most common form of documentation of learning in community service is a journal. There are several excellent guides for constructing journals (Alpert 1987; Hursh 1990; Zimmerman et al. 1990; Stanton and Ali 1982). It assists students a great deal to have direction in journal keeping. Teachers may ask them to recount critical incidents, events that summarized feelings, thoughts, impressions, and lessons. These incidents may involve students dealing with their first impressions; the contrast of expectations and initial involvement; power relations among men and women, bosses and staff, that they observe; or goal displacement or goal realignment of the agency. Obviously, the number and nature of assignments will vary with the nature of the service learning.

In addition to documentation, the journal supports other methods to bring the community into the classroom. Critical incidents may be discussed in class and formally or informally the class may compare and contrast, analyze, assess, and apply the lessons contained in the descriptions of critical incidents. Or students may be assigned short essays and use their journals to keep notes in preparation for those assignments or as a source for information. One assignment that seems to work well regardless of the diversity of service learning sites and limited nature of the service learning is an essay on "Through the Eyes of Those Served." In this essay, students write in the first person a narrative of a service recipient in the agency with which they serve. This may be modified for different sites but the essential assignment moves students into the eyes of someone else to analyze and assess a setting.

While essays are useful, oral reports bring information back to the whole class and permit class discussion and reflection that fosters comparisons and contrasts of service learning contexts and different individual responses to the same contexts. This comparison and contrast puts students on the right track to analyze and assess their service learning and their responses. Consequently, they are in the advanced realms of thought. Moving students beyond descriptions of their moods and feelings regarding their experience, the setting of service learning, and the people served permits faculty to evaluate students in terms of critical and analytical thinking. This permits faculty to assign grades that distinguish students in terms of their learning. If we are to reach the goals of civic education for service learning, it may be useful to move beyond expressing approval to everyone for their community service and to provide evaluative feedback to students about their ability to analyze a community setting or service, assess its significance, and apply lessons acquired from one particular setting to different ones.

Once again, however, the opportunity to assess service learning will vary according to its form and the time available to integrate community service into the classroom . The COMPS seminar is built around the service learning internship and consequently, commits a major portion of class time to considerations derived from them. In instances where community service is used in a limited fashion, e.g. 20 hours of community service as an alternative to a written assignment, teachers may use journal entries and written assignments as illustrations in class discussion. When more students participate in the same or similar community service it is easier to integrate it into classroom discussion. This applies to action research as well in which students may make oral reports as teams.

Whatever the benefits to the community, ultimately the benefits of this work for students need to be apparent because we work in educational institutions for the benefit of students, primarily. Gleanings from student essays at the conclusion of the 1994 COMPS seminar at the University of Richmond suggest some of the benefits. This is not a randomly selected sample but the responses are representative of other students' comments extending almost 20 years and more than a thousand students.

Students reported personal development. They became aware of and grappled

with white guilt among other racial groups; socio-economic class differences; the benefits and costs of careers they contemplated; styles of relating to people in different positions of authority and situations, e.g., welcoming new staff members into an organization, volunteering and meeting commitments, and leadership; and personality traits like reticence. This personal development includes learning skills that extend beyond the classroom. Students reported understanding better that class work was related to acquiring skills to be applied rather than passing tests. Others were faced with the consequence of habits of procrastination and their need to exercise more self-direction and initiative.

Students reported social and political development, also. This included lessons about trust. How and why it is given. How and why it is acquired. Their reports included lessons about affecting the lives of others; the commitment that it takes—and a corresponding awareness that they may not be ready to make that commitment, the context of others' lives as the starting point of change, and the importance of "caring commitment" that Schorr discusses. Students acquired a sharper awareness of their differences from other people as individuals and as members of groups, for example their commitment to acquiring education or their attitude towards pregnancy as a teenager. On the other hand, they also became more aware of the common bonds they had with people who they took to be different like the formerly homeless man who conducted the walking tour of homelessness for the group through the streets of Richmond one bright and hot May morning. They became aware of the importance and usefulness of networks in bringing about change and left with hope that change is possible.

Teaching Democracy as Social Change and a Redistribution of Resources

The successful integration of action research into class work requires turning over significant amounts of class time to the students for planning and reporting. Coordinating team members' efforts requires time spent together and often class members see each other only in class. Likewise, accountability in service learning requires some form of reporting mechanism such as oral reports to the class. Use of class time in this fashion turns that time over to the students for their use. It contrasts sharply with traditional methods, especially lecture and class discussion in which the teacher remains in charge of time and how it is to be used. Delegating that control is not an abdication of teaching responsibility but a deliberate pedagogy to foster the community entailed in problem solving and civic education.

The ties of action research and civic education resemble elements of critical social science in methods and purpose that imply change and a redistribution of resources as well. Critical theory assumes that human beings, including students, are agents in history with the capacity to establish more equitable social, economic, and political arrangements. It assumes further that people develop more completely as human beings in environments of freedom. That freedom is never complete. The history that people have made previously shapes the possibilities that people have now to affect history. In addition to being agents of history, people are acted upon by it.

These assumptions and the efforts to regain the human origins and possibilities within any set of conditions is what Brian Fay (1987) calls critical social science.

Action research has deep roots in the social science as one method within critical theory. These roots bloom in varied forms: action science (Argyris, Putnam, and Smith 1985), naturalistic inquiry (Lincoln and Guba 1985), usable knowledge (Lindbloom 1990; Lindbloom and Cohen 1976), and participatory research (Park 1992). These roots are sustained, like the hopes for civic education, by the work of John Dewey and express a common epistemology between action research and civic education. Kurt Lewin coined the term and his work contributes significant understanding to the nature and conduct of action research. Action research, in one definition, engages social scientists with participants, students and community leaders, "in a collaborative process of critical inquiry into problems of social practice in a learning context" (Argyris et al. 1985:236). In Lewin's work, action research displays the following characteristics:

> —A change experiment on real problems in social systems that focuses on a particular problem and seeks to provide assistance to a client system.
>
> —Iterative cycles of identifying a problem, planning, acting, and evaluating.
>
> —Reeducation to change well established patterns of thinking and acting that express norms and values.
>
> —Challenges to norms and values of the status quo from a perspective of democratic values.
>
> —Contributions to basic knowledge in social science and to social action in everyday life (Argyris et al. 1985:9).

A similar exposition of naturalistic inquiry, usable knowledge, and participatory research would reveal comparable assumptions about epistemology, accountability in research, and a relation of knowledge and power. Such an exposition extends this discussion too far beyond the central point that action research, expressed within service learning, does not take political scientists away from their field of inquiry but puts them in the middle of an interdisciplinary concern with concepts of power and equality that are central to politics.

This serves both as an encouragement and a caveat. It encourages political scientists to adopt action research as another means to study politics and to relate research and teaching. It provides them warning that as a critical theory, these methods will likely threaten some elements of the status quo on campus and in the community. Teaching democracy inevitably requires public discussion of the appropriateness of the pedagogies and the institutional changes required to do so. The goals of civic education that Barber and Battistoni (1993), Boyte (1992), and Harkavy (1993) propose involve service learning not only as a means but also as a topic for

critical reflection. Barber describes such critical reflection among faculty, students, and administrators over a year and its outcome in nine governing principles for community service (Barber 1992:253-56).

Obviously, this paper has taken this much time in order to affirm that the benefits involved in bringing the community into the classroom whether by service learning or action research are worth the risks. COMPS provided students a very intense and extensive service learning experience and their evaluative comments reflect that. Yet, every form of service learning can provide similar outcomes to some degree. These outcomes, ultimately, are the justification of community service in the curriculum. They serve the purposes of the curriculum which are to educate students and to assist in their personal development. They add an important component that many argue has been too long ignored on American campuses: the curriculum should prepare students to participate effectively in social mechanisms of public problem solving.

In this light, community service does not become an add on to the curriculum, but a means of achieving the broadest but essential goals of the college curriculum. These goals include those of the liberal arts as well as civic education. The task is not to relate community service to many different aspects of the curriculum but to foster more unity among competing demands on the curriculum and to provide a single means to serve many ends. Service learning provides a means of civic education by bringing the community into the classroom. Political science departments have the opportunity to promote civic education in their classes. They also have logical focal points from which to disseminate the methods and meaning of civic education into other parts of their institutions's curriculums.

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